

were free in Christ, they thought that gave them liberty to lay off this veil, and possibly some of them cut off their hair thinking their relation to Christ abrogated all claims of society upon them, and would save them from disrepute.

But Paul knew it was very damaging to the cause, the cause the women had espoused, (their church relation) and that it would expose them, and outside of their personal acquaintance, they would be looked upon as vile characters, not rendering due reverence to their husbands—dishonoring their head, man. A good woman does not wish to lower the reputation of her husband, of Christ, of God, of the church, of her children, or of neighbors. But she is as frugal and wise as man. She labors physically and mentally to be pure in the eyes of her sex, family, church, and especially to preserve her own "glory."

Brother, did Paul teach the man to lay his hat off when he prayed? Give it a thought.

Covina, Calif.

Contributions

Annual Address.

BY Z. T. LIVENGOD.

Paper read at the Illiokota Conference, October, 1893.

This is no time nor place for long and dry speeches; nor is it a time for the display of oratory and much learning. One reason perhaps that this is so now, is because I have so little to display. But this is an opportune time for the "demonstration of power and of spirit."

The condition of the churches in this district is a good one. Some have grown very rapidly; some not so rapid; but all have enjoyed a strong, hardy growth. The most of the congregations have regular pastors, and the good work has been going on nicely for the past year. But we are and have been an aggressive people. The devil will not get the man or church who is lazy, but he has them already.

"The Gospel of Christ is the power of God unto salvation." The Greek says *dynamite of God*; The Gospel then is the dynamite of God, and is used by him and his children to take obstructions out of the way; such as old stumps, rocks and mountains. But it is also the power that protects, builds up and beautifies. This Gospel is what makes Christians out of sinners. And if the church is to be a true church, she must take care of her little children, her children and her young people. It will not do to wait until the child has grown to manhood or womanhood before you begin to teach him this Gospel. It will not do to allow the young to sow wild oats for fifteen years and then begin to sow the good oats—of course you had better begin then than not at all, but wisdom would dictate that they grow up under the teachings of the Gospel. To meet this demand, we have the Sunday school and the young people's societies. It will meet my warmest desires and hopes if this Conference will calmly and fully discuss the Sunday school question and give to it new impetus and usefulness. For the power of the Sunday school has been under estimated, rather than over estimated. And this conference should also give some of her valuable time to the advancement of the cause of the King's Children. Eternity alone can reveal to man the great good that can be done through these two auxiliaries to the church.

But the greatest need of the church as I look upon her today, is a consecrated ministry and a consecrated laity. The burning, all-absorbing and predominating question is: where can we secure missionaries or ministers, Paul-like? The pressing demand is, give us men and women who can build up churches. We will never have a consecrated ministry until we have a consecrated laity, for the prophet said; "Like people, like priest."

A qualified minister means much. He ought to be well posted on every line of knowledge. The true Christian minister has a right to know everything that God made, what God said, and what he did. The minister is not the narrow and bigoted person you thought he was. This is a true adage: "God helps him who helps himself." God helps the church who helps herself, and educates her talent to preach the word. We must have a school to teach the young minister. How shall we have a more efficient ministry, and how can we induce more men and women to preach the Gospel? This ought to engage your time before you close this session. Show me God-qualified ministers and I will show you a church that is saving souls. Very much depends upon our ministry. Will the church respond to the demand of the call, and educate her members for the ministry.

Lanark, Ill.

Sycamore—Mulberry.

BY P. H. BEAVER.

For the satisfaction of Brother Obed Snowberger, and other readers of our church paper, the writer has taken the time to transcribe from "Sinai and Zion" an interesting description of the sycamore tree of Palestine. Rev. B. Bausman, the author of the book published in 1861, is still living at Reading, Pa., and with whom I was well acquainted at the time of his trip to Jericho and the Holy Land, is a reliable and trustworthy writer. He, like Talmage, dipped himself in the river Jordan at Jericho Ford. Bethabara, where John baptized, was in this immediate neighborhood, says Bausman. He writes as follows about Zaccheus and the Sycamore tree, which the German translators rendered *mulberry* three hundred and fifty years ago, in the absence of more accurate information. "Then, as the multitude crowded along the streets, Zaccheus, the rich publican, climbs on a sycamore tree to get a glimpse of the Saviour. The Divine Prophet becomes his guest and Redeemer. Of all these occurrences, one will naturally think of Jericho. But the city, its houses and inhabitants silently sleep under the still earth. No gates, walls, or palaces are left to tell of its former glory. Jericho was rebuilt after its destruction, by Joshua; whether on the site of the old city, I am unable to determine. But its present desolation, without a house or inhabitant, makes one think of the dreadful adjuration of Joshua: 'Cursed be the man before the Lord, that riseth up and buildeth this city, Jericho: he shall lay the foundation thereof in his first born, and in his youngest son shall he set up the gates of it.' Joshua 6: 26.

We must not confound the sycamore of Zaccheus with the tall, smooth barked tree of that name in America. It is a species of fig tree, still planted by the wayside where Zaccheus found it. bears several crops of figs during the year, which grow on short stems along the trunk and larger branches, instead of hanging from the end of twigs, as the fruit of other trees. Some say they bear seven crops a year. Their figs are insipid, and eaten only by the poorer classes.

Amos had prophesied evil concerning Jeroboam. Amaziah advised him to flee from the angry king. To show that his descent and standing are not honorable he replies: 'I was a prophet, neither I nor my father were prophets; but I have dreamed, and I have seen.' Amos 7: 14. Few but herdsmen, to this day gather sycamore figs.

The wood of the sycamore is soft and in comparison with the— is of but little value. Thus in Isaiah, the rebellious Jews taunt the Most High, by saying when he had their sycamore cut down: 'We will change them into cedars.' Isaiah 9: 10. And in the golden age of the Hebrews, we are told that Solomon made silver to be in Jerusalem as stones, and cedars he made to be as the sycamore trees that are in the valley (of Jericho) for abundance. I Kings 10: 27.

It is a tender tree, seldom found on cold mountains, but mostly in hot plains and valleys. Generally it has a short, thick trunk, with large limbs branching out a few feet from the ground, so that Zaccheus could easily climb up. Its strong, thick roots strike deep into the earth and clinch it fast with immovable firmness. To pluck up a sycamore tree is synonymous with an impossibility. Heaven's thunderbolt may strike it down; the wild tornado may tear it to fragments, but nothing short of miraculous power can fairly pluck it up by the root. Hence the strongest possible illustration we have of the omnipotence of faith, even in its smallest beginnings, is where our Lord said, "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, 'Be thou plucked up by the root, and be thou planted in the sea; and it would obey you.'" Luke 17: 6.

Montandon, Pa.

FROM BEAVER CITY, NEB.

BY C. FORNEY.

October 1, 1893, was an eventful day to us. It was the day on which I gave my farewell address to the Beaver City church to an overflowing house of eager listeners. Eight years ago, Dec. 7th, I organized this church with seven members, within ten rods of where the church now stands.

I then lived at Burr Oak, Jewell county, Kansas. After the organization, I continued services a week longer, resulting in the addition of five more by baptism, increasing the number of members to twelve.

The following spring I engaged with this little band here to make them one visit every two

months and preach at least three times each trip. In June, 1885, I preached one week, closing with love-feast services. During this time, five more were baptized, increasing the membership to seventeen. This encouraged and strengthened the little flock. At the close of the first engagement, I was again employed to serve them a year longer, to make one trip every six weeks and preach three times each trip. Before this engagement closed the zealous little flock at Beaver City held out to us such inducements to move among them, that in Feb., 1887, we made our home among them. From that time to this we can truly say we have been at home in the Beaver City church. For we have never lived where we felt more at home. From the time of my first engagement as pastor of this church I have served them as such until October 1st, the time of my farewell address.

At least half of my time has been used here since the organization. The church has now grown to nearly seventy members,—nearly all of whom were baptized here. But few came by letter. During the time of my pastorate two worthy members have bid us good-bye and crossed the mystic river. The one an aged grandmother, Sister Spurgeon, and our beloved and worthy young brother, Orie Thornton, a young man of promise. It was so hard to give him up. His exhortation to those around his dying bed will ever remain fresh in the memory of many.

A number have been dismissed by letters of recommendation to other churches. Although the membership is considerably scattered, with good efficient service, a greater work can be accomplished in the next few years than ever before in the same length of time.

Installation services of Brother Keller, my successor and present pastor of the Beaver City church, were held at 8 P. M., October 1st, followed by laying on of hands upon the writer, thus setting him apart for the work to which the Lord called him.

I am glad to be able to leave the church here in the hands of such a talented brother as J. R. Keller. May the Lord abundantly bless both church and pastor the coming year is my prayer. It is hard to part with the people we so dearly love, but we trust it may all be for the better.

My address hereafter is Aurelia, Iowa.

CAMP MEETING NOTES.

BY Z. H. COPP.

It's a thing of the past, but like the sun it leaves a streak of glory in the leaden life.

What a wonderful season of grace it was, and how richly God dwelt amongst us.

What deep, earnest consecration of the campers, and what good order observed by all.

How fully represented Vernalis was, and what a help they were everywhere.

How ably Turlock managed the music, and what a help Lindsey was.

How very appropriate the gift from the "Dorcas" of East Union, how superior did it "serve tables," and afford help in general management.

What a commendable and thankworthy action our "California Mother" did in tending her organ for service. What an excellent and praise worthy deed was the tending of the "grove," and many other kindnesses from the same source. How thankful we feel for "home," during meeting with our "California sister Ada." In fact, how exemplary Ripon was in all things.

What a help Lathrop was, and how they would have been missed.

How much we all enjoyed Brother Holsinger's sermons, and society in general.

How glad we were to see Brother Garman, and how earnestly he presents the Word.

How many gladly took the "white ribbon," and were edified Temperance day.

What a most excellent address, and efficient work done for the society on S. S. C. E. day.

What a grand jubilee we all had on Children's Day, and what a lesson it taught the church. How much greater seems the sanctity of the Christian Sabbath since Sunday Promoter's day. What practical ideas were given on Sunday school Workers day.

What burning advice was given Church Worker's day, which ought to be bound as frontless between the eyes, and engraven on the tables of our hearts. How greatly the communion was enjoyed by all. How very unfortunate error got in TRUTH's way Sunday noon.

"Seize, then, on truth where'er 'tis found,
Among your friends, among your foes;
On Christian, or on heathen ground,
The plant's divine where'er it grows."

Brother Holsinger reports four confessions. I most heartily thank God I can report five. One